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THE ORIGIN OF TRUE AND FALSE RELIGION

(written for Intermountain Catholic.)
In presenting the claims of religious truths to the human mind, there must be a starting point. No one can arbitrate between the claims of religion and the scepticism of religious scoffers, the bold denials of atheism, or the impotent stand of agnosticism, since all present their claims from different standpoints. In all arguments there must be some common starting point in which the contestants agree.
God is the basis of all religion, whether true or false. The sceptic who ridicules religion, ignores God. The atheist who denies the existence of a Supreme Being, the intervention of Providence, finds in the fulfillment of his natural cravings, the completion of life. The agnostic, who neither affirms nor denies the existence of God, assumes a languid attitude towards religion, admits what conforms to his views and habits and acts indifferently to what has no immediate bearing on his daily life.
St. Augustine tells his experience, when as an agnostic he sought the light of Christian truths was breaking in upon his darkened and sinful soul: "I held my heart from all ascent, fearing some pitfall; and more and more I was tormented unto death. I wished to be as sure of things I saw not, as that seven and three made ten." Intellectually St. Augustine had no equal in his time or since. To subdue and overcome his intellectual pride it required grace and humility more than logic and philosophy. He had listened to St. Augustine's simple presentation of Christian truths, and though unable to answer what he heard, his proud intellect "held his heart from all ascent, fearing some pitfall; and more and more he was tormented."
The attitude assumed by St. Augustine, as made known in his own confession, is the same as that of the intellect in every age. The diverse forms of unbelief are impervious to reason, when there is question of God and man's relations to his Creator. Apart from revelation, the very proofs taken from reason and common sense for the existence of God are logically tested by even Christian writers whose strong faith has never been doubted, whilst on the other hand the simple argument of tradition, or the child was told by the father that God exists, and the father was told the same by his father, and so it went back to the first father, has been sufficient to convince some of the most learned in faith and agnostics of the existence of a Supreme Being.
With the sceptic who doubts all things, there can be no religious arguments. He doubts not only the proofs advanced, but he doubts the proposition to be proved. His absurd theory can only be refuted by telling him that he can not doubt what he knows, he knows. The sceptic or universal doubter is an abnormal creature of whom it could be truly said, "a little learning is a dangerous thing." His doubts of established truths can not be classed other than mental disease or ignorance in the last extreme.
Atheism, as a system of incredulity, was never popular, and its advocates, among the learned, were few and far between. Its existence depended on picking flaws in the arguments that confirm the faith which had infused into the soul, or in striving to account for the origin of all celestial bodies and the world, in a sense different from that given in Genesis. The greatest minds and most profound scholars, who have studied this world in its revolutions and bearings with heavenly bodies and the various sciences from a supernatural standpoint, have become satisfied, from the knowledge which exists, that the simple account given in Genesis, handed down by the patriarchs and preserved in the Bible, is correct.
To the Israelites, the chosen people of God, whose history, example, ideals of truth, heroism and sublime faith, are a constant indebted for this knowledge. Only when they turned their action toward the Messiah then and there, they sighed and prayed, does their long and brilliant history become entirely changed, as they, in the spiritual order they became, were unable to share the rich treasures which had promised to their forefathers. Their expectation of a Redeemer is contained in the Jewish scriptures of their creed: "I believe with a strong and lively faith, that a Messiah shall come more delectable than all the kings that have ever lived. Although he should proper to delay his coming, no one ought on that account to question the truth of it, or set an appointed time for it, much less produce scripture for the proof of it; since Israel will never have any king to rule over it, but one that shall be of the line of David and Solomon."
For two thousand years their attitude towards Jesus Christ has served to perpetuate not only the crucifixion of Christ for his claims to be the Messiah, the Son of their Eternal Father, whom they so long and faithfully served.
Pascal, a genius whose writings command the respect and admiration of all lovers of truth, treats of the mysterious and sublime calling of the children of Israel in their relations to Christ different from all other writers. Their divine mission in preserving the knowledge of God in its purity and prophesying the advent of the Redeemer, invests them with a dignity which

PIUS X. HONORS AMERICA

Rev. J. J. Harty of St. Louis Is Consecrated Archbishop of Manila.

Rome, Aug. 15.—The consecration of the Rev. J. J. Harty of St. Louis as archbishop of Manila took place today in the Franciscan Church of St. Anthony. Added interest to the ceremony was given by the fact that the first archbishop to be consecrated under Pius X was an American.
Cardinal Satolli officiated and was assisted by two bishops. The new archbishop was anointed with holy oil on the temples and palms of the hands. He was then given the episcopal ring, the mitre and the pastoral staff of power. Archbishop Harty then offered Cardinal Satolli two lighted torches, two loaves of bread and two small gilded barrels of wine as symbols of his love towards his consecrator. This offering was followed by the kiss of peace from Cardinal Satolli.
Americans at Consecration.
Among those present at the consecration were the Rev. Dennis O'Connell, rector of the Catholic university at Washington; Mr. Kennedy, with the members of the American college; Bishop Hendrick of Cebu and his brother, Father Joseph Hendrick; Mr. Edward T. Fowler, and Father David Fleming, formerly superior general of the Franciscans.
The fact that the first American archbishop of Manila was consecrated in the church which is the seat of the general house of the Franciscan monks, one of the four orders objected to in the Philippine Islands, was much commented on.
Cardinal Satolli later gave at his residence in the basilica of St. John Lateran a dinner in honor of Archbishop Harty. Toasts were drunk to the pope, President Roosevelt and to the success of Archbishop Harty in his labors in the Philippines. Archbishop Harty will leave Rome next Wednesday.
Cardinal Gibbons was unable to assist at the consecration of Archbishop Harty because today, being the feast day of his titular church, Santa Maria di Trastevere, he had to assist at mass there. He was received and greeted by the whole clergy of the church.
Cardinal Gibbons left Rome tonight for Switzerland, where he will remain some time with a friend to recover from the heat and his labors in Rome. The cardinal, however, is only suffering from slight lassitude, otherwise he is perfectly well. Before his departure he received most cordial visits from all the cardinals still in Rome, who wished to manifest their esteem and affection for him.
High Office to Wait For Bishop.
As Cardinals Agliardi and Satolli both persist in their refusal of the office of papal secretary of state, Mr. Merry Del Val will act as such until the first consistory is held in October or November. At the same time the bishop of Padua, a learned prelate and bosom friend of the pope, will be created a cardinal, and it is probable he will then become secretary of state.

POPE DISCUSSES PHILIPPINES.

Rome, Aug. 15.—The pope at 5 o'clock this afternoon received at a private audience



MOST REV. J. J. HARTY, Consecrated Archbishop of Manila, in Rome, Aug. 15.

dience in his apartment. Archbishop Harty, who was yesterday consecrated archbishop of Manila, with whom he spoke at length about the situation in the Philippine Islands, showing himself fully conversant with the state of affairs there. Pius X said the efforts of the clergy towards the pacification of the archipelago and the triumph of Roman Catholicism would always receive the warmest support at Rome. He presented Archbishop Harty with a beautiful episcopal pectoral cross. Archbishop Harty then presented to the pontiff his secretary, Mr. W. Fowler, and Father Donohue of Alabama, to both of whom the pope addressed kind words.

EASTERN CHURCHES IN COMMUNION WITH ROME

(Lorenzo O'Rourke in Catholic World.)

During the dawning years of the new century the aged eyes of the Great White Pope have beheld the coming of the glory of the Lord in many guises, and under beautiful auspices. Even in America, personally unknown to him, though dear to the liberal Pontiff in love with the future, the opening years of the century have been marked by jubilee celebrations which have awakened wide interest, and are the faint counterpart of the popular celebrations held in Rome.
But it is only in the Eternal City and in the shadow of the Vatican that the real significance of the sublime honors paid by the world to the Pontiff can be adequately appreciated.
"From the four corners of the earth they come To kiss this shrine, this mortal-breathing saint."
Probably the most striking, the most frequent of all the tributes laid at the feet of the "Lion couchant at the throne of God," were those of the different Oriental Rites in communion with Rome.
The unity and universality of the church have been strikingly illustrated in a recent series of ceremonies in the beautiful and classic Church of Sant' Andrea della Valle, Rome. The venerable Vincenzo Pallotti, wishing to give a visible and eloquent lesson of this genuine unity in variety that exists in the Catholic Church, arranged a series of religious celebrations to be held serially in the same church by the various rites in communion with the Roman See.
Latins, Greeks, Maronites, Chaldeans, Slavs, Syrians, and Armenians celebrated in harmony the same sacrifice at the same altar. Italian, French, English, German, Spanish, and Polish priests preached in their several languages from the same pulpit. This remarkable picture of unity of creed in variety of custom and language was regarded by those who witnessed it as one of the most striking omens of the eventual realization of Pope Leo's dream—the unification of the separated churches of the east under the authority of the Roman See.
It is of great interest to note that all these Oriental liturgies, varying in their ceremonies, language, and vestments, conform absolutely in essentials to the Roman Church, with which they are in perfect agreement.
THE FAMOUS MARONITE RITE.
When the invading hordes of Persians and Mussulmans poured into the east, overwhelming the Catholic settlements, a little colony of Syrians, escaping the general torrent, fled into the caverns of Mount Libanus, and there in secret preserved the ancient faith. From time to time they received accessions, and in the course of years this indomitable little tribe formed a powerful people, who later on became the scourge of the Saracens in Syria. Such is the hardy people who are known as Maronites from one of their celebrated leaders, St. John Maro.
The Maronites now number nearly 300,000, and are settled for the most part in the region of Mount Libanus. Renan, the famous Frenchman who delivered such sturdy blows to the Church, met them and was royally entertained by them in the course of his journey through Syria during the latter part of his life. He pays this hardy Christian race some notable compliments. Their simple lives and pure native faith evidently made a great impression upon him and inspired some of the most beautiful pages of his later unpublished correspondence.
The liturgy of the Maronites is somewhat different in form from that with which most Catholics are familiar. It is that attributed to St. James the Apostle, with some modifications, taken from the Latin church. This liturgy is the Syro-Chaldaic with the exception of a few details. Even as early as the thirteenth century the Maronites, in order to approach still nearer to the Roman church, began to adopt the rich vestments in vogue among the Latins. The popes, in recognition of their notable adhesion to the Holy See, have been accustomed, in confirming their patriarchate, to present to them a costly set of vestments. An incident of this kind has happened recently when Leo XIII. confirmed the present patriarch, Elias Pietro Huayek.
The Patriarch of the Maronites has his titular see in Antioch and resides in Libanus. He has jurisdiction over eight dioceses, containing five seminaries. There is an international college at Kuffara; there are, besides, three monastic congregations approved by the Holy See which observe the rule of St. Anthony. Finally, there are about two hundred monasteries.
The Maronites founded a college in Rome and placed it under the charge of the Jesuits. It was suppressed during the occupation of Napoleon I. Leo XIII. has throughout his pontificate distinguished this interesting nation with special marks of friendship. In 1892 he re-established the college of the Maronites at Rome which Napoleon had suppressed, and endowed it with 100,000 lire. The rector of the college is Don Elias Cury Seccid.
THE BULGARIAN RITE.
The Bulgarian rite is that of the Greeks, which has been translated into the Slav language by St. Cyril and St. Methodius, brothers and natives of Thessa-

Non-Catholic Queries. Catholic Doctrine Defined.

Our Objections to Mixed Marriages
Why is the Catholic church so bitterly opposed to the marriage of Catholics with Protestants?
If you consider it wrong why do you grant a dispensation for money?
Why does your church require of me who am married without being subject to any of the diriment impediments of the church, are as validly married as two Catholics, for they receive the sacrament of matrimony, which binds them to death. The Catholic church has no power to dispense in the divine law, which absolutely prohibits divorce.
Must Catholics believe that the human race dates from the year 4000 B. C. Does not civil science give the lie direct to the Biblical chronology with regard to the antiquity of man?
By no means. Catholics are perfectly free to form their own opinion upon this question, which has never been defined by the church.
The Abbe Moigno writes ("Splendeurs de la Foi," p. 612): "The exact date of the creation of man, of his appearance upon the earth, remains absolutely uncertain; but there would be some rashness in carrying it back beyond 5,000 years."
Another distinguished scholar, Abbe Hamard, writes in "L'Apologétique Chrétienne," p. 31, says: "That it is necessary to adopt the chronology of the Septuagint, as affording us nearly more time, is a conviction, but we fail to see any reason for carrying this chronology beyond the 5,000 or 10,000 years which it affords us as a maximum."
Father Zahn, after a careful discussion of the question in four articles of the American Catholic Quarterly (1893) pp. 225-238, 262-288, 719-734; 1894, pp. 569-572, then sums up: "The evidence we have examined regarding the age of our race proves one thing, and proves it most conclusively; and that is, that the question we have been discussing is far from being definitely answered by the advocates of the Hebrew and Samaritan texts of the Bible have been wont to admit. It may, however, be asserted positively that no certain geological or archaeological evidence so far adduced is irreconcilable with archaeology that we are warranted in deducing from the known facts and geological record of the Book of Books." (American Catholic Quarterly, vol. xix, pp. 282-279; Sir J. W. Dawson, "Modern Science in Bible Lands," Vigoroux, "Mannet Bible," vol. i, "Les Livres Saints," vol. iii.)
A Catholic Gentleman.
"A Catholic gentleman," said the Rev. Owen H. Hill, S. J., in his baccalaureate address to the graduates of Fordham college, "is a saint in private life and a public spirited citizen of right principles and sound integrity. He takes a strong hand in the stirring affairs of his time and leaves traces of his life and the pages of history. He is possessed of every true virtue from love of God and religion to love of country and authority."

Reminiscences

McMaster on the School Question
In his time, McMaster was looked upon as a fanatic because he preached in season and out of season on the "School question." But the gradual development of social forces has shown that he was wise, with the wisdom of the Holy Ghost. He had to combat, not the American, but the European point of view, for the American has always placed the building of the school first of vital importance. And the European point of view resulted from a condition of life in which the great cathedral was the central meeting place of the people. Teachers and scholars might gather there. People who knew not printed letters might read in stained glass, in symbolical carvings, in finely conceived statues lessons that the soul and heart need. Under the new dispensation, the church was not the center of the city or the country side's actual life, though it remained the center of its spiritual existence. Therefore McMaster said, "Build the school first, and worship anywhere till the school is built." To him more than to any other American we owe the beginning of that Catholic public opinion that encourages the purest of Catholic children, all over the land—and supports them, in spite of all opposition.
The parish school for Catholics is an American institution. It has grown out of the needs of the times; it was not always looked on by its promoters or by its opponents as an American institution; but there is no institution which makes more for the continuance of ethnic peoples in the social system than this school, for which the word "parochial" is too small a name. I recall, with interest, a conversation with McMaster on the subject of Catholic schools in connection with some remarks in a New England journal on the educational work done by Mass. Edwards in New York and Father Scully in Cambridgeport. "Narrowly," the paper had called them, and just after this, the editor, who was a Union college man, and a devout Protestant came our way. McMaster's controversies did not always interfere with his desire to give a good dinner to any agreeable member of the human race who called on him. And, although McMaster had named his colleague acquaintance "a son of Satan," or "legion," he was not so much affected by that epithet, in a previous issue of the New York Freeman's Journal, he invited him to Monaghan's with the trust Scotch Highland hospitality. The subject of the parochial school must come up sooner or later, so, with a view of getting the fight over as early as possible, I asked the New England editor whether he really thought that the parochial schools were a menace to the republic.
"They segregate," he said, "they keep Catholics and Protestants apart, and they are run in the interests of the Democratic party. They teach no civic virtues. They are permeated with Irish or German prejudices; they are little worlds of superstition."
McMaster gazed at the frank and valiant heretic for a moment, as if he would annihilate him.
"You are wrong," he said, "with that gentleness which always betokened a desire to lead rather than conquer his opponent," the schools have nothing to do with politics."
The editor looked incredulous.
But, on this day, McMaster was not inclined to bombard his opponent: a party was more in his line.
"You are an Episcopalian," he said, "you believe in the atonement of our Lord, the resurrection—"
"Oh, of course."
"You believe that the morality of the people of the United States must be founded on Christianity?"
"No morality can be effective in our condition of civilization," without the basis of Christian dogma."
"Who shall teach this?"
"The parents of children, the churches—"
"Then you believe that the children